

SUGGESTION

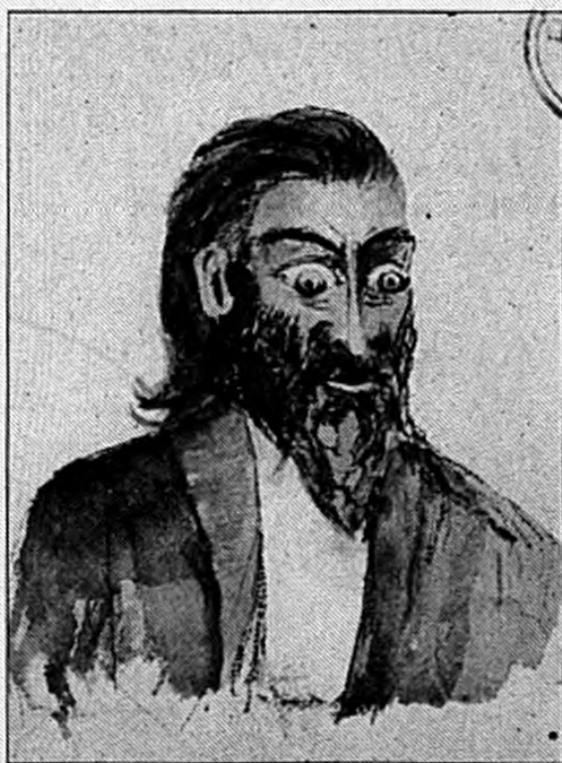
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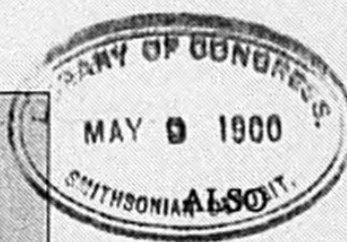
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DEVOTED
TO
The Study
AND
ADVANCEMENT
OF
SUGGESTIVE
THERAPEUTICS.



SVENGALI.



TO THE
Scientific
INVESTIGATION
OF ALL
OCCULT
PHENOMENA.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

HYPNOTISM

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SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. IV. No. 4.

CHICAGO, MAY 1, 1900.

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THE PSYCHICAL PHENOMENA OF SPIRITUALISM.

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The so-called spiritualistic phenomena have startled the peoples of all countries, in all ages, causing certain creepy sensations in the brave, and terrifying the timid, by reason of their mystery and greswomeness. Death and its consequences have ever had their terrors for the living, so phenomena purporting to be from the dead always find an interested audience. These phenomena, I have ventured to call *The Psychical Phenomena of Spiritualism*, believing that all of the real phenomena have their source in the minds of the living.

The phenomena consist of various scratches, raps, furniture movings, levitations, writings, revelations and materializations. But since all of the phenomena reported are not genuine, it is necessary to sift and thoroughly eliminate the false. However, this is no easy task, as every one who has tried it has very soon discovered. There is much fraud and imposition, and since it is often impossible to verify the phenomena produced, it is difficult to say just how much wheat there is in the

heap of chaff. Most of it depends upon the testimony of spiritists, and unfortunately their testimony is often unreliable. They are interested parties, generally prejudiced in the matter and desirous of proving the truth of their theories. They are also notoriously gullible, indeed they seem to want to be imposed upon. Their conversion seems complete, and ever after they swallow everything unquestioningly. The whale swallowing Jonah is put to shame; they would believe that Jonah swallowed the whale! A prominent spiritualist (Home) in speaking of their credulity, tells an experience he had. He was present at a semi-dark seance, where a cabinet medium was performing. A face appeared at the window of the cabinet, and he called the attention of a person sitting beside him to the fact that the face was simply a mask without eyes in the sockets; whereupon this person replied, "The dear spirits have not had time to materialize the eyes." He also expresses his contempt for all dark seances as opportunities to defraud, and gives

many instances of imposition and deception. (The Lights and Shadows of Spiritualism.)

After we have thoroughly sifted the phenomena, and eliminated all that is manifestly fraudulent, there still remains a considerable residuum of apparently true phenomena. It seems that raps do occur; certain revelations are made which appear to transcend the ordinary intelligence of man; written messages are received; ponderable bodies are levitated; and some phantasms are materialized. Now, have I granted the whole claim? Let us see. The source and causes of these phenomena still remain to be explained. There are but two possible explanations, and only one of them is true. The phenomena result from either supermundane agencies or mundane influences. They are either natural or supernatural phenomena. Let us see if we can find out what is the truth. Stainton Moses, a noted spiritist, says: "They (spiritists) start with a fallacy, namely, that all phenomena are caused by the action of departed human spirits. They have not looked into the powers of the human spirit; they do not know the extent to which spirit acts, how far it reaches, what it underlies. (London Spiritualist March 2, 1877.) This is precisely the weakness of their whole system, as will plainly appear as we proceed.

Mediums are the means of producing the so-called spiritualistic phenomena, and without their aid none is produced. No medium—no phenomena. A medium is "a person who stands between the living and the dead." He is the "one whose psychic force supplies the power the spirit uses to produce the various phenomena." There is a vast

number of different kinds of mediums. Their name is legion. They take their names from the various kinds of phenomena produced, as fortune tellers, slatewriters, trumpet mediums, materializing mediums, and so on to the end of a long list. Now, all mediums are psychics, but all psychics are not mediums. This is fortunate for our study, for through the psychic we may be able to understand the medium. A psychic is a person who is able to produce peculiar phenomena by means of a natural or developed control of his mind, or psychical powers. It appears that mediums have no powers that psychics do not have; and many psychics deny any spirit aid in their performances. Some mediums also insist that the power resides within themselves, although they do not understand it. All psychics, whether mediums or not, go into more or less profound trances. The medium calls it "going under control," supposedly the control of some disembodied spirit. The psychics, who are not mediums, say they are controlled by their subconscious minds. The easiest way to develop a psychic is by the use of hypnotism, and those so developed furnish the means for studying the mediums. It is observed that they are all in identical conditions when entranced; the means of the production of the trance, alone, being different. The first two, the medium and the self-developed psychic, go into the trance by auto-suggestions, or are self-hypnotized, while the third goes into the trance by hetero-suggestion, or is simply hypnotized. Now, if things equal to the same thing are equal to each other, then we must conclude that there is no difference between the medium and ordinary psychic, except in name. All psychics while entranced

are highly suggestible, a fact which I shall have occasion to refer to again a little later, as it furnishes the explanation of some things not easily understood.

The manner of producing the so-called spiritistic phenomena is through the seances. A seance is said to be "a meeting for consulting the spirits" and "an exhibition of spirit phenomena by a medium." Let us attend some of the various kinds of seances, for seances, like the mediums, have various names according to the phenomena produced. We will begin with the more common "fortune telling."

In order to give the medium a fair chance we will go to an entire stranger. What results are likely to follow? These: After the medium has fallen into a trance, he will begin with some highly complimentary and flattering statements as to the sitter's character and ability, then the sitter's name will be given, his residence and business, his past history, his secrets that he supposed were known to himself alone, and in fact anything that the sitter has recorded in his own mind. The sitter will be told whom he desires a message from, and the message produced without his ever saying a word. The results would be the same if he were dumb. These are extraordinary revelations, but you will readily guess that this is simply a case of mind reading or telepathy, so I will hurry on to the next seance.

A spiritistic circle consists of a few persons who arrange themselves around a table and lay their hands upon it, and await results. The results usually consist of scratches, raps and levitations, and are considered by some as certain evidences of spirit presence. Are they?

I think not, for any circle, with a medium or without a medium, composed of spiritists, christians, pagans or Jews will obtain the same results. Careful tests have been made which have proven conclusively that these results follow, and just as certainly that they do not depend upon any supermundane agency. We have all seen the table tipping tried, and most of us have had our part in it, as children or elders, and few of us have thought it due to any force not residing in our own bodies. Let us attend a seance where they do more difficult things.

The slate writing seance is one that will require careful looking into. It is a clever trick, but it usually is a trick. Legerdemain plays an important part here, as has been shown by many investigators, notably Mr. J. S. Davey, a renegade medium. One of the secretaries of the Society for Psychical Research says of the phenomena he produced without spirit aid: "Time would fail me to tell all the marvels performed by Mr. Davey's agency and attested by educated and intelligent eye-witnesses. He produced a long message in Japanese for a Japanese marquis; he made, or seemed to make, pieces of chalk under a glass describe geometrical figures at the unexpressed wish of the sitter; he made a tumbler walk across the table in full light; he wrote messages on double slates, securely sealed and screwed together; he materialized in strong light a woman's head, which floated in the air and then dematerialized, and the half-length figure of a bearded man in a turban, reading a book, who bowed to the circle and finally disappeared through the ceiling with a scraping noise." (Podmore.) Even if any of the phenomena

were true, though none of it is beyond the power of the prestidigitateur, the nature of the messages written upon the slates would suffice to render it unimportant. Let us consider them a moment: They all profess to be from the dead. Are they? No. I was favored by a medium with several messages, for value received, and, briefly, this is the result: I wrote to a dead friend and got in response an answer expressed in general terms which was fairly satisfactory. Next I wrote a note to my living dog, asking if he had found his mother and whether he was happy and liked his new home. The answer came in a few moments: He was all right, etc., signed by the dog's name as I had addressed him. "Well," I ruminated, "perhaps the dog has died since I left him, and in his spirit form has responded. I want to be sure so I will try again. The door-post certainly could not answer so I will write to it." I wrote to D. Post and got an affectionate

reply. What could I think? What would you think? Are the messages worth much consideration? Are they to be relied upon? I have said, and repeat, "no." Here is where the suggestibility comes in: the medium is under an auto-suggestion that he is the instrument of departed spirits, and consequently is compelled to write from that view point. In some instances the mediums are self-deceived, and are honest in their protestations that they are innocent—of conscious fraud. I wish to call attention to a contest which occurred in Tremont Temple, Boston, before leaving this subject.

Rev. Arthur A. Waite, who had been a medium, claimed that he would duplicate any feat that the friends of spiritism could accomplish. His challenge was accepted, the trial came off, and he repeated and explained every one of the medium's tricks and forced him to retreat in confusion.

(To be Continued.)

AMERICANITIS.

Ho, Dame Christain Science!
What's this in defiance,
Its hydra head raising right under your nose?
If you've slain the devil,
Whence comes a fresh evil
To compass our land with its far reaching
woes?

This Americanitis,
A bran-new disease is,
And spreads spite the rat-tat of mental drum-
beat,
Which would summon attention.
To fleshy redemption
From pain as a humbug, and graves as effete!

Come, here's an occasion.
To stifle contagion,
And put a sharp stop to these fast growing
germs;
Are you a physician
Who fears competition,
And dares not prescribe save in Sanhedrin
terms?

Or is here a malady,
For which you've no remedy,
A sickness that's killing its thousands and
more?
Can't you curb all this jostling,
This wrangling and hustling,
This wrestling with isms that number four-
score?

Fie, Dame Christian Science!
We place no reliance,
On all your high-sounding stockphrases and
cant,
For the very disease is,
The appendicitis,—
The poison and rot of ineffable rant!

What's the logical sequence,
Of miracle frequency,
Except to inflate us with glamour and pelf?
Is the Dame that seemed august
A doll stuffed with sawdust,
And must we believe that the doll stuffed her-
self?
—Josephine C. Woodbury.

MANUAL SUGGESTION.

S. F. MEACHAM, M. D., OAKLAND, CAL.

ARTICLE V.

Manual suggestion is so simple that it is nearly always overlooked in cases where the estimation of the value of any method of cure is made. Its omission from the conclusions of what actually cures disease, is responsible for many of the fallacies advanced by the various schools of healing. It is impossible to estimate what any treatment is worth, unless it be tested alone, and without making any changes in the life of the patient. A moment's thought will disclose the fact that this is never done in any case. We summon additions to our aid, and as these extrinsic means are often the workers of the cure, we are misled in our conclusions, when we omit them in our estimate of results. Let me illustrate: The magnetic healer—if he wishes to judge of the value of the laying on of hands, must talk as little as possible, and be careful that what he says is not directly or indirectly suggestive. He must not make changes in the diet, or interfere with what the patient drinks, with his method of breathing, or with any other habit of life. Reflection will show that no healer complies with these conditions. I am not arguing that this would be an ideal method of treating disease, but simply that it would be necessary if we wished to ascertain the real value of applying the hands alone, or of using any other method independently. If we wish to know what harm can come to patients, and what methods of quack-

ery can grow up when we fail to keep these matters in mind, we have but to look at the many unscientific and neglectful practices that are daily growing in favor. Distant treatment will serve as an illustration. The only fact tending to show distant treatment to be of value, is the percentage of patients that recover. Let us look at this matter and see what distant healers really require the patients to do. First, there is a time appointed for the patient to go off by himself and lie down quietly; relax every muscle; forget as far as may be all matters of worry and care; keep the mind on the fact that he is to get well speedily, and try to feel the presence of the treater filling him with new life and vigor. What better suggestive treatment could one possibly give than the above, if faithfully carried out?

When we remember the tendencies of the sub-conscious or automatic mind, and the absolute impossibility of distinguishing between an impression from this source and one from without, we will not be surprised at the immense number of patients that feel the real presence of the treater. I have experimented with this sufficiently to know that the patient will feel this presence, quite as often when the healer is not thinking of him, and has never intended to think of him, as when he is doing his best to be useful. Remember, I am not denying telepathy, or even that under favorable circumstances a per-

son may make himself felt, or may even communicate with a distant subject. I am convinced, however, that those between whom such things can occur to-day, are few and far between, and in almost all cases, they would need special training that success might result. Most of us are too unimpressionable, and too busily engaged in other matters to be able to become so impressed. Even if we admit that what can be done by the few, is possible for all to do, it does not mean that all or most persons, as we are today, can do these things. The unsurpassed success of those who do not even claim, when you face them down, that they try to impress anything on their patients, save what is in the letter sent to all alike, (unless there be special correspondence, and that is usually kept up by clerks,) proves positively that the real presence is not necessary, and that telepathy is not present either. Look over the requirements above mentioned, and then add the free use of water and the daily practice of deep breathing, the maintenance of a hopeful frame of mind, the regulation of the diet in most cases, and you can readily see why so many get well. When we admit that the percentage of those who thus get relief is large, we have not eliminated the danger, for, apart from the damage done by propagating a false idea of telepathy as a curative means, and thus leading the credulous to rely too implicitly on it, there is fostered the growing distrust of any other mental means; so that many who would otherwise take proper steps and get well, are now uselessly sacrificed. Remember that the great majority of cases get well, or would do so without any help whatever, and that the real office of the physician is not to

cure, but to instruct, to aid, and to stimulate the self-help and self-reliance of the patients; to point out to them the necessity of learning and obeying the laws of health themselves; and not to further deepen their regard for extrinsic means, especially means of so questionable a value as telepathy.

The benefit of the auto-suggestions could be had, and the patient given the benefit of other helpful means, and thus be the gainer in all ways, if only these physicians well posted and close at hand, would be willing to use any and all means which might stimulate the life-forces of their patients, and direct the activities to where they are most needed. The above remarks will apply just as well to drug treatment, magnetic treatment, and all other types of treatment at the present time. We attribute to some one thing, that which is really a result of many things that we do, and direct patients to do, and are thus deceiving ourselves as to the credit to be given to these methods if taken singly and alone. What a downfall there would be to our pride, if we should subject our different pet schemes and cure-alls to the above restrictions.

In order to know what good can be done by the application of the hands, or manual suggestion, I have selected cases, and used every care not to interfere with the life of the patient in any way, and have concluded that *the method has value in itself*. As I have already said in a previous article, I, personally, believe the suggestive element is the important one in the treatment. However, the man who will make this test, will be forced to admit that his success is far short of the result when he teaches the patient what to do, and how to live. He will, after a careful

trial, conclude that the greatest good in the long run, comes from what he has the patient *do*, and not from what is done for him, or to him. This will apply to all methods of treating disease. It has been so with me at least, and true, no matter what agent I might be using. I try first of all, to convince the patient that he must do most of the work, that the resident forces of the body are what we must utilize in repairing the damaged tissue, and in gaining more vitality. I try to teach him that my mission is to direct the resident forces where I wish them to go, not to cure in any mystical sense. I find that if I can get them to see that they come to me not so much to have me *do* for them, as to teach them what to do for themselves, and how to do it, that the results are far better than when they are looking for my methods to do most, or all of the work. In the latter case, they commence the old life as soon as they are out of sight of the office, and even if my methods could drag them out of the diseased state for a time, their old habits would soon precipitate them into it again, the process to be repeated over and over. In the former case they go to work to live a new life of thought, and deed, realizing that this alone can give permanent results. Get a patient to assume this view of the matter, and then teach him that when treating by manual suggestion, your main reliance is on directing his blood and nerve force to the area needing extra work done, and that you are simply *aiding* him to do what he will be able to continue alone when he gets stronger, and better able to direct and concentrate his mind.

One need not deny a power in the

hands. I believe that such a power exists, but no matter what it is, or how powerful, it is simply extrinsic, so far as the patient is concerned, and cannot repair the damaged tissue. It is useful, however, in directing or coaxing, if you please, the intrinsic forces to work where most needed, and to work harder. Drugs fall into this same list, and I find that I get better effects when using them, if I can get the patient to see that they in no way eliminate his responsibility, or relieve him of the duty of learning and obeying the laws of health, laws of *recovery* in his particular case, as I show him, and as he learns from other sources. When he understands that the drug adds no vital power, but directs what is there, only, and that the additional vitality must come from food, air, and exercise, taken according to the systematic demands and methods of work, then he will go to work, obey, and become more self-reliant, and get well. Even verbal suggestion does not escape this necessity, if the best work is desired. Our self-conceit and imagined importance as healers, will take a great tumble when we look matters squarely in the face as above suggested; but our real usefulness will be proportionately increased, nevertheless, for the one who teaches others how to stand alone, and to face and perform the duties of life, is the one who does the most good after all. Not dependents, not learners, but lifters, workers, are what the world needs. Viewed in this light the true suggestionist, by whatever rational method, is in the van of the medical army of to-day. Let us see that he remains there by being honest and faithful *as a teacher* rather than a curer.

OCCASIONAL AIDS FOR THE INDUCTION OF THE SUGGESTIVE CONDITION.

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So simple, rapid, and generally successful are the latest methods of inducing the suggestive condition, that a consideration of occasional aids for its induction may seem superfluous. One who meets all sorts and conditions of persons in the practice of suggestotherapy, cannot fail to welcome any agent, means, procedure, or condition, that will aid in the induction of the suggestive condition, in cases in which ordinary procedures failing, experience shows suggestion to be the treatment indicated. The object of the present article is more especially to direct attention to some physiological and pathological conditions, which, when present in a subject, may be taken advantage of in facilitating the induction of the suggestive condition. The conditions referred to are such as are accidentally present, or brought about purposely, by ordinary medical means, viz., sleep, fatigue, certain emotional states, certain drug intoxications, etc. In these conditions there are certain stages in which verbal suggestion can induce the suggestive condition.

In reviewing the literature on suggestion, the suggestive condition, and their synonyms, one meets with reports of numerous cases, where the conditions above mentioned were employed to facilitate the induction of the suggestive condition, and to show the effects of suggestion for medical and experimental purposes. But one is amazed,

not only at the numerous theories, doctrines, and lines of practices generally taught, or advocated, but also at the diversity of opinion expressed in regard to the identity of the aforesaid conditions or conditions similar and cognate, and the suggestive condition. Some authors make the above mentioned conditions and the suggestive condition identical, because they can be induced by similar methods of procedure; others make them identical, because the conditions already stated present some of the symptoms present also in the suggestive condition; and still others make them identical, because some subjects respond to suggestion while in these conditions. Further, some authors with occult and metaphysical aspects of phenomena, speak of strange forces, which in all probability exist only in their own imaginations; for their theories, doctrines and practices, based as they are upon the ideal rather than on the real, and upon assertion rather than upon demonstration, will after all be found, on practical observation, to be nothing more than speculation and suggestion, and the presence of the suggestive condition. Thus, it becomes evident, that the tendency of many observers to compare unfamiliar with familiar phenomena, is responsible (where shrewdness in the weighing of facts, or sufficient care in the proper observation of facts in their real relation to other facts, has not been exercised) for many of their absurd,

confusing and contradictory theories and practices.

In order that all opinions, theories and practices may be plain; in order that they may be in line with the facts observed, clinically and experimentally, and in order that they be in harmony with the facts observed in the study of other true sciences, it is absolutely necessary that we understand something definite by the terms "suggestion" and "suggestive condition." Without such definite understanding of the terms, there will only be confusion, and an endless and useless war of words.

A "suggestion" is an idea, or thought aroused in a subject by any form of impression, upon the central nervous system. To suit individual ideas, and for convenience of study, suggestion has been classified as verbal, personal, physical, manual, auto, telepathic, etc. Psychologically speaking, an impression can only become a suggestion when it arouses mental processes, so as to produce thought, upon which all internal and external effects of suggestion depend. Anybody in a condition of mind in which thought can be produced, is susceptible to some form of suggestion, —a fact which should be more generally recognized. Persons differ however in regard to the degree of suggestibility, although there is in all persons an inducible condition, known as the suggestive condition, in which they are most susceptible to suggestion.

The "suggestive condition" is a normal psycho-physiological condition of the body, which through directed or misdirected suggestion, either alone, or by aid of environmental, hygienic, medical, surgical, physiological or pathological influence, agents or means, can bring about respectively, conditions

of health or disease. Scientific research shows that the suggestive condition is one of concentration of the attention upon as few of the senses as possible, usually one, and that hearing; a condition in which the voluntary mind is more or less inactive, the involuntary mind active; in which the subject reasons deductively, and suggestion has an exaggerated effect. The term mind, being understood to refer merely to mental processes, and not to a distinct entity; the division of mind into involuntary and voluntary can only be metaphorical. Mind, like digestion, is only a process, and not a thing, or an entity. In the suggestive condition there is a tendency to relaxation of the voluntary muscles, a diminished blood supply to the brain, and a slowing of the heart's action and of the respiration. These are the chief physiological changes present, but there are some others which, for our present purpose, it is unnecessary to consider here. As these physiological conditions favor the induction of the above mentioned psychical condition, it is understood why the induction of the suggestive condition, by verbal suggestion, in subjects during certain stages, while passing to the conditions of sleep, fatigue, fainting, certain drug intoxications, and the like, or while passing from these conditions to the normal waking condition, is often successful, and in some subjects the only way of inducing the suggestive condition at the first attempt.

Because a person accepts and even acts upon a suggestion, it is no proof by itself that he is or was in the suggestive condition when he received it; for if this be claimed, then our education, culture, habits, civilization, and everything we know—all of which are the re-

sult of suggestion—would show that we are always in the suggestive condition—a *reductum ad absurdum*. We are receiving suggestions in our normal waking state, constantly, and only act upon them according to our desires, our habits, our experience, our education and our convictions. But the distinction must be made, that in the suggestive condition, while the effects of suggestion are modified and influenced by these factors, still the effects are exaggerated and are amenable to control; for this condition is entered into by the patient voluntarily.

Credulity and faith are aids for inducing the suggestive condition, but that does not identify them with the suggestive condition; in fact the latter condition can be induced without the presence of the two former; and further, a credulous person, or one full of blind faith (if I may use such an expression) by bold assertion, argument, sufficient and flowery verbiage, demonstration by trickery or scientific diversions, appeals to the sympathies and the like, may be made to believe and accept nonsense for facts and to do very foolish and absurd things; still it may be difficult or impossible for amateur psychurgeons and suggestionists to induce the suggestive conditions.

Sleep and the suggestive condition are frequently confounded. Braid thus confounded them, as evidenced by his coining the term hypnotism, which in the light of our present experience, is clearly a misnomer, when applied to phenomena produced by suggestion in subjects while in the suggestive condition. The term hypnosis is also bad, first, because it is a misnomer, even if used to signify the suggestive condition; and second, because of the false notions

in regard to it. The same is true of the terms, magnetic state, mesmeric condition, and the like. A person in the suggestive condition is not asleep, for if he were, he would not act upon suggestions given to him. I have patients who so readily accept and act upon suggestions, that if sleep be suggested, they actually go to sleep, and do not respond to suggestions at all. In order to treat them by suggestion, sleep must not be suggested, or they must be awakened sufficiently to pay attention, from this actual sleep induced by suggestion, by physical means, similar to those employed to awaken a person from natural sleep. When sleep is suggested to a person while in the suggestive condition, the effect will vary. Some persons will accept other suggestions, but refuse to accept and to act upon the suggestion of sleep, and they insist when restored to the normal waking state, that they were not asleep; some will respond to other suggestions, but will simulate sleep, and insist in the waking state that they were asleep, some even claim amnesia; and some will actually go to sleep, but will not respond to suggestions, and when awake will really not remember any suggestions that were given. Bernheim and other authors report such cases as the last. Natural sleep, by awakening the person sufficiently to pay attention to the suggestions given, can be employed to induce the suggestive condition. This method is a useful one, and especially so with children.

By taking advantage of the muscular relaxation, diminished blood supply, the quiescence, and inactivity of the senses, and the voluntary mind present in the conditions of fatigue, fainting, shock, certain emotional states, certain

drug states and etc., we may be able to induce more readily the suggestive condition by verbal suggestion, in some persons than by ordinary methods. If the suggestive condition can not be induced from these conditions, then they will be useless, or at best of less value in the treatment of disease by suggestion, than the normal waking condition.

Some authors identify the suggestive condition with hysteria, insanity and neurosis. They do this because it is possible in some persons, while in the suggestive condition to produce illusions, hallucinations and delusions. But these symptoms are easily simulated, or are only fancies or visualizations which sane persons can produce at will after sufficient practice. If these mean insanity, it were only necessary for a person to be declared insane, to go to sleep and dream—another absurd deduction. Hysterical, insane persons, and those suffering from neurosis are susceptible to suggestion like everybody else, and I see no reason why they should be exempt. That some are not so suggestible, is also true. In these autosuggestion is usually most active and the suggestive condition sometimes difficult or impossible to induce. Sometimes these classes of patients are very suggestible. They are usually very unsatisfactory subjects to treat by suggestion, especially if they have a real and not an imaginary ailment.

I hope that this brief analysis and description will make it evident to all that the suggestive condition is a normal psycho-physiological one, inducible in both health and disease, and not one of sleep, fatigue, credulity, faith, fraud, hysteria, insanity, drug intoxication, nor as far as present scientific observa-

tions show, one of animal magnetism, odyllic force, electricity, spirit influence, or any other strange, unknown or unknowable influence.

To come more directly to the subject of this paper, let us assume that a patient has fainted and we are present; and suggestion given to the patient while in the suggestive condition, is indicated for some reasons or other—How should we proceed? See that the patient is in a comfortable recumbent position, with the clothing loose. Grasp the patient by the arm, or better, grasp the clothing over the front of the chest, shake and call by name, or even use more vigorous stimulation if necessary, until you get some sort of response, and then proceed to direct the attention of the patient by verbal suggestion, so as to induce the suggestive condition.

If a patient is found in natural sleep, all that is necessary in many cases is to approach him quietly so as not to awaken him completely. See that your hand is warm, and apply it lightly to the patient's hand or forehead, and suggest in a whisper, "Continue to sleep, you are tired, you hear me; your eyes are shut and you don't wish to open them," etc. Finally you can speak to him in your ordinary voice, and test for the presence of the suggestive condition. So from other conditions—similar and cognate—by varying the procedure somewhat, you may be able by verbal suggestion to induce the suggestive condition. A few cases will suffice to give some idea of how to proceed.

Case I. This case is reported to show how the suggestive condition was induced, by arousing the patient sufficiently from natural sleep, to pay attention to suggestions, and finally how

natural sleep was induced by suggestion; the patient awaking the next morning apparently amnesic.

Maggie B. Age 6 years, was suffering from proctitis, with considerable prolapse of the rectum, which on account of the pain and swelling of the parts, made it impossible for the parents to reduce it. The tenesmus was severe and exhausting; the child complained continually of the pain in the abdomen. On my arrival she was asleep. This child had often been present while I induced the suggestive condition and treated successfully, by directed suggestion, complete hysterical amaurosis in her mother. Without awakening her she was placed in a comfortable recumbent position. I rubbed my hands vigorously together so as to have them feel warm, for warm hands are not so apt to awaken a patient as cold ones, but instead, will soothe the sense of touch. My left hand was placed upon the forehead, and with the right the face was lightly stroked, and at the same time, it was suggested to her repeatedly in a low voice, "Maggie, sleep on, don't wake up; listen only to me." In testing for the presence of the suggestive condition, I raised the left arm which remained cataleptic. I then spoke to her as follows: "listen to me, Maggie, you know who I am; don't wake up, keep your eyes shut, you hear me; you can speak, you have no pain; let everything loose, that's right, sleep on; you know who I am, answer me." *Answer*: "You are the doctor." "That's a good girl, sleep on, and sleep all night; your belly does not hurt you. I will fix you all right, I will not hurt you! You are a good girl, sleep right on, do not wake up. Do you hear?" *Answer*: "Yes, doctor."

The child lying upon her abdomen

was then placed across her mother's lap. Suggesting that she let everything loose and squeeze only with her belly, relaxed the sphincter and bowel muscles sufficiently to allow me, by the usual manipulations and the suggestion, "Stop squeezing," to quickly reduce the prolapse without the least complaint from the child and without awakening her. She was then placed in bed without awakening and the suggestion given: "Sleep all night, you are better; you have no belly-ache—it is all gone and will not come back; sleep all night." The medical treatment appropriate to such a case was then prescribed. On my next visit, I found that the child apparently did not know that I had been present the night before, and when assured by the mother that I was, said, "I did not see the doctor." The apparent amnesia was easily demonstrated to be but a simulated one, or the kind usually the result of suggestion. The child did not complain of any pain, tenesmus or prolapse, there or thereafter, and made a rapid recovery.

Case II.—This case is reported to show how a condition of fainting was utilized to facilitate the induction of the suggestive condition and to have some minor surgery painlessly done.

Mrs. H. K., age 30 years, of a very nervous disposition, cut her forearm while cleaning a lamp-chimney. The wound and the hemorrhage so frightened her that she fainted. On my arrival I found the house in an uproar and the patient in a faint lying upon a couch. After quiet was restored and retirement of all but a few calm persons had been accomplished, I said to those about in a loud voice, "You see this is a simple wound, the bleeding is

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already stopping. I will sew up the suggestion, "Awake," she came to, already stopping. I will sew up the wound before she awakes." Then grasping her firmly by the arm I called her by name a few times until the eyelids quivered and she began to move herself. I then suggested, "Continue to doze; you can hear me—lie quiet; let everything loose, relax yourself; you hear me, don't speak, but do only as I say; you are all right, only you are sleepy; what I shall do will not hurt you; you cannot move your arm." Here the arm became cataleptic. I then sutured the wound, suggesting at the same time, "Your arm is numb, the blood is leaving it; this does not hurt." When finished I suggested, "You have no pain; you feel well," etc. At the suggestion, "Awake," she came to, smiling and apparently amnesic.

Of course it is understood that you not get similar results in all cases. Before closing this article I will state that it seemed to me in certain diseases, and especially in certain forms and in certain stages of such diseases, as anemia, typhoid fever, pneumonia, and tuberculosis, patients are rendered more susceptible to suggestions and to the induction of the suggestive condition. This is, no doubt, in great part due to the muscular relaxation, diminished blood supply to the brain, and the mental apathy present in many of these cases. Many authors report similar experience.

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NERVOUS AND BACKWARD CHILDREN.

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Embryologists tell us that the child, in its development from the ovum to maturity, passes through all the stages of evolution that the race has experienced in its development from monad to man.

If this be true, and my own observations confirm the statement, then in the life of the child we may expect to find reproduced the life-history of the race, not only as to changes in form, but also as to evolutionary changes in mind and morals as well.

While the intrauterine life of the child represents the vegetative stage in the development of the race, its birth ushers in the animal stage of existence, which extends to the period of moral awakening into the fully developed soul. The age at which children attain moral responsibility varies greatly in different individuals, peoples and coun-

tries. Some never attain it, others only in an imperfect degree, while in others it seems to be innate. Much depends upon prenatal influences and early environment.

While it is true that conscience is inherited and may be denominated the moral instinct, yet it is such an intangible quantity that it is very hard to define. The conscience of the present age may not be the conscience of a previous age or civilization. Conscience in one country differs very greatly from the same moral instinct in another country and clime. At best it is a very flexible article, and is largely the product of environment and education, and yet even the cannibal has a code of ethics which to violate he considers immoral, and in savagery there are also degrees of moral responsibility.

Admitting, for the sake of argument,

that most children in our day and generation are born into the world with some degree of conscience which may lie dormant until called above the threshold of consciousness by life's experience, we must still admit that the child in the first few years of its life, even in the most refined and enlightened environment, only too plainly demonstrates its uncivilized and animal nature. It has to be taught inhibition of bodily function through repeated and often painful experiences, and the most frequently used word in the vocabulary of the nurse or mother is "don't," "don't," "don't do what your animal nature tells you to do." And thus, through more or less constant repression, the child is brought under the restraint of civilization, and becomes an orderly citizen. If his animal nature rebels and he absolutely refuses to become civilized, he is classed as irresponsible or incorrigible and is sent to the asylum for the feeble-minded or the reform school.

The nursery and the schoolroom, however, are the first institutions into which the young savage is introduced, and, excepting the curtailment of physical liberty, the discipline is often as strict as it is in state institutions.

Admitting the truth of the premise that the child is born into the world in a state of savagery, nude, not only as to person but as to morals, and that introduction into civilized society is a process of education which covers a longer or shorter course of instruction, and that the final accomplishment largely depends upon the ability and skill of its instructors, to meet the varying individual idiosyncrasies of its animal nature, we are prepared to take up the breaches of ethics under discus-

sion in this paper, viz.: "Lying" and "Stealing."

Before, however, we proceed to treat of their manifestation in the child, let us briefly consider the question as related to its more or less remote savage progenitors, and see whether we cannot find in the past history of the race some excuse or partial palliation for the much-to-be-deplored traits of character found in some children.

In primeval times, and in the wilds of Africa to-day, savage man knows no law but that of "self-preservation" and "the survival of the fittest." Even in the lower forms of life these laws are universally operative at the present time, and deception by mimicry and subterfuge is the most effective means of defense of the weak against the strong. Even the bird will feign to be wounded, and utter the most painful notes, to distract the attention of the enemy from her young, and draw it to herself, if haply she may preserve their lives.

"Playing 'possum" is not confined to the opossum alone, but is a common trait in all forms of life, and is considered justifiable and ethical when found in nature. But when the human weakling, placed by no volition of his own, in so-called civilized conditions, resorts to subterfuge and deception, adding verbal deception to that practiced by the lower forms of life, he is called dishonest or a plain liar.

Again, when a hungry animal, man included, in a state of nature takes food where he finds it, even if it be from his neighbor's garnered store, he is simply following out the God-given instinct of self-preservation. It may have to pay the penalty of its depredations with its life, but even taking of life, in a state

of nature, is not considered immoral; it is only the practical application of another of God's laws, viz.: the survival of the fittest. But when a hungry child or man, following this same law, is detected in taking food from his neighbor's store, the act is called stealing, and if the quantity taken is sufficient, he is adjudged a criminal and sentenced by the law to imprisonment in jail or reformatory.

Laws are but the expressed mandate of the strong against the natural tendencies of the weak, in following out their God-given instincts; or in other words, they are rules made by the most powerful element of society; for power at the present time is measured by property interest; hence our stringent laws against depredation on property even when done in pursuance of nature's law of self-preservation.

The term stealing is applied to the taking of property by the poor and needy, either for the alleviation of their immediate wants, or to satisfy a desire for gain, in imitation of their more fortunately situated neighbor, who, when making depredations upon the goods or chattels of his fellow man, is spoken of as a "speculator" or a "dealer" on the board of trade; or if he "lifts" goods from the counter of the tradesman or the dinner-pail of his fellow, goods for which he has no immediate use, such act is designated by the more euphonious term of kleptomania.

Aside from its purely biological aspect, however, this question is one of deep sociological import. Let us first consider the question of lying: Generally considered, lying is "a criminal falsehood," an intentional violation of truth, or an intentional misstatement of facts. Now, facts have as many aspects

as there are individual observers of them. It is impossible to know anything *per se*—in and of itself. It is only by comparisons more or less abrupt that we can know anything. We could never know cold except we had felt its opposite—heat. We could never know light except we had been in darkness. We could never know pleasure except we had experienced pain. We could never appreciate truth except we had met falsehood. And so we might go on throughout the whole category of facts in nature.

To speak the truth about any experience or fact in nature, requires an intellectual grasp of the subject in its entirety, and the mental capacity to draw logical deductions therefrom. Human nature is essentially original, and is instinctively antagonistic to rule. The personal equation is the greatest question that the student has to face in the study of man.

Individuality, which means originality, and imitation, or, as Sidis puts it, suggestibility, are the opposite poles of human nature. While, however, man is an imitative animal, and therefore to a great extent a creature of environment, yet, by reason of his innate originality, he constantly works variations into his experiences or his facts which give them the flavor of untruthfulness. This is evidenced in every phase of human experience, even the simplest, in which there is no advantage to be gained by misrepresentation. This is well illustrated in the game of "Gossip," for instance. Any number of people may participate in this form of mental diversion. The leader makes a statement to his immediate neighbor, who repeats it to the person next to him, who in turn passes it on to the

next one, and so on until it is retold to the original speaker. By this time it is generally so modified and varied by the personality of those taking part as to convey a widely different meaning from the words first spoken.

Then, again, man is an imaginative animal, and his constant tendency is to clothe his images, which are subjective creations or experiences, with objective garments through verbal relation or expression. If these tales do not happen to tally with our experience, we say: Ah, he is building air castles, or he is lying, when in fact we often are the ones at fault and the day-dreamer is the prophet of the future. The ideal is the real, and the vain, impractical ideas of the dreamer of to-day often become the verities of the future.

But, you say, you are evading the real point at issue—lying is intentional misrepresentation. Admitting that this is true, it is still absolutely necessary to consider the question in all its bearings, so that we may have an intellectual comprehension of the motive that actuates the individual, in order to determine whether he is guilty of an immoral act, or simply has exerted a too free play of the imaginative faculty. Imagination is a subjective gift, and is normal in childhood, poets, musicians, and inventors. It is only abnormal when it invades the domain of the objective and begins to jeopardize the interests of property.

The child in the nursery, clothes its paper dolls with important personalities, and prattles away by the hour regarding the wonderful experiences and doings of the Mesdames Vanderbilt, Astor and Gould of her mimic world; and yet we encourage it up to the point where the little darling invades the

outer world with its poetry, when it becomes immoral and reprehensible. And yet the child is only living out its true subjective nature.

A case in point came to my notice not long since. A precocious boy of five was intrusted for a brief time each day with the care of some cattle. On horseback he herded the drove on the prairies while the regular herder went to his dinner. He was admonished to be very careful not to let any stray away. It was an easy job, and having little to do he often drew on his imagination for entertainment. "What," he said to himself, "if some *big* men on fast horses should come and drive off some of the cattle under my charge," and, in imagination, he would follow them and demand the return of the stolen animals. From day to day these thoughts were his greatest delight. He dreamed and dreamed on these exciting experiences, until they seemed to be almost realities to him and only required the right setting to make them real indeed. The time came thus: One night when the cattle were counted into the pound, one was missing. Willie was questioned, and he recited, with appropriate embellishment, the story of his daydreams as to how *two great big men*, one on a black horse with flowing mane and tail and the other on a white horse—oh, such a beauty!—had come and driven off a *big red* steer. The more he was questioned, the more tenaciously he clung to his story, adding points at each repetition until it became a veritable nursery tale, as such it proved to be, for on a recount in the morning, the tally was found to be correct, a mistake having been made in counting in the night before. Did the child lie? Who can answer? He

may have been afraid of punishment for neglect of duty and sought to shield himself by throwing the blame on the *two big men* who, he asserted, came and forcibly took away the supposed lost animal and against whom he could not reasonably have been expected to contend. It may have been egotism, pure and simple, that craved the notoriety of the hour in being the center of interest. It may have been an hereditary tendency, directly inherited, to deceive. Who can tell? Who dare assume the responsibility to judge the child's mind and ascribe the motive that determines the condition?

Painters, poets and writers of fairy and other similar stories draw on their imaginations for their productions, and we grant them full meed of praise. None think them immoral until they claim reality for their dreams. If, in following out the God-given instinct of self-preservation, or through lack of intellectual or moral perception, the claim of reality is made with the idea of personal advantage in the struggle for existence, then the conditions immediately change, the motives are impugned and the culprits condemned as born falsifiers. When the weak, following the purely natural instinct of self-preservation, resort to these methods, which are the only weapons they have against the strong, they are adjudged enemies of society and punished as criminals, or if it can be shown that they are not mentally responsible they are sent to asylums.

The question, therefore, resolves itself down to this, that lying, stealing and kleptomania, from a biological standpoint, are the outcropping of purely natural instincts, commendable in a pure state of nature, but greatly

to be deplored in our present state of civilization.

If my premise is correct it seems to me that the rationale of treatment does not lie in harsh, unsympathetic measures of condemnation, in which the motives of the individual are impugned, but in a careful system of education looking toward the moral, intellectual and physical upbuilding of a child.

The first step in this direction lies in a careful medical examination, in order to ascertain whether there are any physical conditions existing that would place the child in the defective class. Defective sight or hearing has often caused an otherwise tractable, obedient child to become insubordinate and fall behind his fellows, he suffering, the while, mentally and physically because of his unrecognized deficiencies. Other physical defects, which lack of space will not here permit me to enumerate, have been known to produce similar results.

The second step in the successful handling of such cases is a sympathetic understanding of man's place in nature.

The third step involves a systematic exposition of the general principles of ethics, based upon biological facts, in language so simple as to be readily grasped by the undeveloped mind of the child. It is surprising how freely the youthful mind will absorb even the most profound principles of ethics when logically and simply presented. In this system of education the child should be permitted, so far as possible, to be its own judge as to the degree of moral progress attained. Whenever it is practicable courts of justice should be established, officered by the children themselves, to which should be referred all the cases of infraction of the laws of ethics that occur within its jurisdiction.

AUTO-SUGGESTION AND SKEPTICISM.

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An auto-suggestion is a suggestion which arises entirely within one's own mind, from some thought or some bodily sensation either real or imaginary. It may be well to carry my definition a little further, and make a distinction between auto-suggestion—which is involuntary, and voluntary auto-suggestion—a suggestion with which one voluntarily tries to impress oneself.

"How would you employ suggestion to relieve the complaints of a person who had no faith in suggestive therapeutics?" This is a question I have been asked frequently, and as it is a stumbling block to many who are employing suggestion for therapeutic purposes, I shall endeavor to answer it as practically as possible.

I have had patients tell me that they came to me for treatment in order to please their relatives or friends, who had urged them to do so, not because they had the least idea I could help them. Occasionally such a patient has said to me: "Well, I am here to please my friends. Every form of treatment I have taken has failed to relieve me, but I might as well try something else, so I have come to you, but please don't talk any 'mind business' to me, for I don't believe in anything like that. If there is anything else you can do to help me, go ahead, but no 'mind business' for me, please!"

Presumably many will say that this is an extreme case—possibly it is, but I have had a number of such cases to

treat, and I shall present the mode of procedure I adopted with them to the reader.

In dealing with such a patient, at least two plans of action present themselves, by either of which the auto-suggestion of the patient may be controlled as desired: First, by masked suggestion—second, by education. The first of these methods is constantly employed by physicians and healers, who have no knowledge of suggestive therapeutics, and it is a very effective measure when intelligently used. In fact, masked suggestion is probably the very best means which can be employed to secure the co-operation of a patient's auto-suggestion, but it must be subtly used so as not to arouse antagonism in the mind of the patient. Every time a patient takes a dose of medicine he knows what it is for, and thinks of the action which it is intended to bring about. Every time a magnetic healer places his hands on his patient, and every time an osteopath, or a masseur manipulates a part of the patient's body, the latter is bound to think of what the treatment is expected to accomplish. Therefore, if it is thought best to employ masked suggestion, it is wise to explain to the patient, as logically as possible, the cause of his trouble, and to point out carefully the results the physical treatment is calculated to secure.

If you intend to employ a drug, explain at length the effects the drug will have, and prescribe in such a way that the dose must be taken very often, for

the efficacy of suggestion depends largely upon repetition.

If you are employing massage, manipulation, or electricity, explain the physical effects expected as a resultant, and give the patient some simple exercise which he must repeat often during the day.

The Christian Scientists (though not conversant with the operation of the law of suggestion) employ "affirmations" to arouse the auto-suggestion in the mind of the patient. These consist of simple statements, which the patient must repeat to himself a large number of times each day.

If I think a skeptical patient will not allow me to talk "mind business" to him, I endeavor to explain what is meant by auto—or self-suggestion. I point out to him that when he thinks of squeezing a lemon into his mouth, the flow of saliva is immediately stimulated; that if he tells himself just before going to sleep, that he must arouse at an early hour, his auto-suggestion will probably arouse him without an alarm clock; that if he thinks of an article of food which has nauseated him at some time previously, he will again feel nauseated, etc. Next I produce a fine brass chain about ten inches long, which has a small metal ball attached to one end. I ask the patient to take the free end of the chain between the thumb and first finger of one hand, to hold it out at arm's-length, with the weight hanging down, and to *will* that the ball shall swing in a certain direction. I tell him that in doing this he must not endeavor to hold his arm still, in fact, that he must forget that he possesses an arm, and rivet his whole attention on the ball. Anyone can try this experiment for himself, and, in lieu of a brass chain

and ball, a twenty-five cent coin suspended from a thread or string will answer. As soon as the attention is concentrated on the coin it commences to swing in the direction desired. It can be made to swing back and forth, sideways, or in a circle, at will. Some patients will declare that it is the force of the operator which moves the ball—never dreaming for a moment that they have moved their own arms unconsciously. This unconscious action resulting from thought is known as cerebration. When the patient has succeeded with this experiment, I explain to him that the same subtle force can be directed to any part of the body by riveting the attention on the part, and that increased activity in that region will result.

This explanation is generally satisfactory, and the patient will not hesitate to promise to think voluntarily of the results which it is desirable to bring about. If he employs auto-suggestion faithfully in this manner, wonderful results can be obtained in some cases without resorting to any other agent. If another agent be employed it will have the full and intelligent co-operation of the patient's auto-suggestion.

In other cases again, I explain the theory of the control of the involuntary mind by the voluntary mind; and in this way convince the patient of the efficacy of *continued* auto-suggestion.

When a skeptical patient discovers that suggestive therapeutics is built on common sense, and that suggestive treatment has nothing to do with Christian Science, or any other religion, he is always willing to co-operate in the treatment, and generally makes an excellent patient.

THE REAL SOURCE OF CURE.

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There is no doubt that much misapprehension has existed in the minds of most people in regard to the true source of cure, and this has resulted, to a considerable extent, from mistaken ideas as to the nature of disease. So many have regarded sickness and every bodily ailment as something which had invaded them from without, and which must be expelled from their systems by the power of a person, or the potency of a drug, that they have been incredulous when informed that as the source of disease was within themselves, so also must we look for the source of the cure within, and not from any outside source. This has been partially understood sometimes when the assertion has been made that "nature effects the cure and we must assist nature"; yet very few persons seem to fully realize the truth, even to this extent.

It is not to be wondered at, that when suddenly enfeebled by disease, and realizing their helplessness, because of their ignorance, the afflicted ones should look to some person or to some drug for magical power to effect a cure. Not having been educated to realize the power within which unites every person with the source of all power, they cannot consciously accept the truth which makes free and whole.

The true doctor is a teacher, rather than a magician or a dispenser of drugs; his real work is to instruct his patients how to so harmonize all their faculties to preserve and restore good health.

There is much truth in the old idea that all are born in sin, for sin is ignorance; and all are liable to go astray through ignorance. We do not have the instinct of dumb animals, and must be taught how to preserve our health, which may become impaired through the inharmonious action caused by erroneous thought, or adverse mental or physical agencies.

The best physicians are the intelligent parents and teachers who, with true knowledge, instruct the young in the best methods of preserving their mental and physical equilibrium, which insures health of mind and body.

It is often very difficult to directly connect the real cause with the effect when sickness and disease prostrate a person, and it cannot be understood why they are sick, although frequently some physical occasion of the outbreak can be traced, yet, if it were more generally understood that the real cause is often, if not entirely mental, rather than physical, there would be little difficulty in tracing the source of much sickness. Let it be learned that every condition of evil thought and feeling, such as envy, hatred, anger, jealousy, suspicion, worry, fretting, anxiety, fear, etc., produce not only mental disturbance, but also chemical poison in the physical system, and are the prolific causes of much suffering, and then the source of much sickness and disease will be easily accounted for.

Having ascertained the source of sickness and the causes that produce dis-

case, we do not have to look far for the source of cure; as a proper correction of the ascertained evils within and a correct adjustment of our mental and physical faculties are often all that is necessary to insure health.

"As a man thinketh, so he is;"

"Cease to do evil, learn to do well;"

"Overcome evil with good;"

then become potent influences for the restoration of health. The putting away of evil and erroneous thoughts, and thinking only of pure, good, helpful, kind actions that may benefit others, even those who may have injured us, will not only prepare the way for health, but also destroy all our enemies, by making them our friends, and turning their evil thoughts into good wishes for us. For we must not forget that the evil thoughts of others toward us, which are justly incurred, are punishments for our wrong doing, and are potent suggestions that have a physical as well as a mental and psychical effect, introducing poisons into our systems, the result of which is disease.

So then we must exercise care to properly regulate all our psychic and mental relations with others, as well as to control our own mental and physical conditions, and avoid all causes of inharmony in our relations and faculties.

But having fallen into error, and realizing the results in any form of disease, and lacking the strength to put into operation recuperating forces, the healer is called in, who, if he is a true doctor or teacher, ascertains the nature and cause of the sickness, and proceeds to apply such remedial instruction as is needed. In many cases nothing more is required than some strong suggestions which call into action the auto-suggestion of the patient and arouse the

dormant power within to repair the damage. In some cases a helpful material remedy may be necessary, with which thought may co operate to produce the necessary result, but whatever other means are used or applied, the most effectual, helpful aid to restoration is right suggestion, and whoever can most positively apply it is the most successful practitioner.

Man is not a physical body having a soul, but is a soul expressing itself through a physical body, and operating upon it through the mental faculties. The soul, through its psychic faculties, is connected with all other souls, and with the infinite source of life and power.

Harmony with these and with itself is essential to health of mind and body. Inharmony is disease; the knowledge of this would generally be a preventative, and suggest the remedy in case of any disturbance. Should a person understand these truths he would need little outside help to keep himself in perfect health, for he would maintain his conscious connection with the source of life and power. But evil, error and ignorance prevail to such an extent at present that it calls for a vast number of true doctors to teach the people wisdom, and to restore to normal conditions all who suffer.

Let true knowledge be sought by all. Whatever may have been the teachings and practice of the past, progress is now the watchword, and the true test of efficiency is success; tried by these the mental healer or the practitioner of suggestive therapeutics suffers no discredit; all schools of medical or healing practice adopt suggestion, consciously or unconsciously, and the more understandingly it is practiced the more success is attained. It brings the

individual into conscious relation with the infinite source of all power and life, the true source of cure.

That there resides in man a psychic power exerting an influence over the functions and sensations of the body and that this influence can be invoked at will, under certain conditions, and applied to the alleviation or amelioration of human suffering, no longer admits of a rational doubt.

Humanity of to-day is but little, if any, changed from that of the earliest dawn of reason. Early in the history of the world the power of influencing men for good or evil, including the healing of the sick, was possessed by priests and saints. The digestive processes, the reflex action of the spinal cord, the base of the brain and the gray matter, and the pulsations of the heart have remained the same. Nor have we any reason to believe that the psychic laws act differently to-day than ages ago.

Behind all the mysteries, superstitions, fantastic fads and freaks of human imagination there is the germ of truth. Instances of psychical anæsthesia are recorded in ancient and modern literature. Cures as marvelous as those of ages past are common to-day. At the present time the interest in the subject is widespread.

The different sects or schools effect cures wonderful in character, many of them taking rank with the miracles of the Master. In all these schools those who have the most faith in the theory receive the most marked results.

If Mrs. Eddy, the author of Christian science, had traveled in countries where Christianity is unknown and science absolutely ignored, she might have seen priests, mountebanks and medicine men

influencing the minds of patients and votaries and curing patients of the same diseases which she professes to heal. But instead of her methods they would be found using amulets, charms, incantations, prayers and idols. But their faith is equal to that of the Christian scientist. The effect depends solely upon the expectant mental attitude of the subject influenced.

Outside of medicine the most important methods now in vogue of healing the sick may briefly be summarized:

Faith and Prayer Cure—To this class belong cures performed at the holy springs and those effected by prayer alone.

Mind Cure—A professed method of healing which rests upon the supposition that all diseased conditions of the body are due to abnormal conditions of the mind, and that the latter and thus the former can be cured by the direct action of the mind of the healer upon the mind of the patient.

Christian Science—This assumes that our bodies are unreal, and hence there is no such thing as disease, the latter existing only in the mind, which is the only real thing.

Spiritism—Which is a system of healing based upon the supposed interposition of the spirit of the dead operating directly or indirectly through the medium upon the patient.

Mesmerism—The supposition here is that there exists in man a fluid which can be projected upon another at the will of the operator, with the effect of healing the diseased parts by therapeutic action of the fluid upon the tissues.

Suggestive Therapeutics—This method of healing rests upon the law that all persons are controllable by suggestion,

and that, under certain conditions, by this means pain is suppressed, functions modified, fever calmed, secretion and excretion stimulated or modified, and thus nature, the real healer, is permitted to do better the work of restoration.

Suggestion is the motive power in all the methods of healing mentioned. Whatever you call it, suggestion is the

essential energy. Faith comes from suggestion. All the phenomena occurring under the application of the theories of magnetism, Christian Science, etc., so far as I have observed, may be amply accounted for by the law of suggestion, not simply oral suggestion. Its source, may be obscure but, easily recognized by an experienced observer.

IMITATION AND SUGGESTION.

M. S. FIELDING.

During the middle ages an epidemic nervous disorder of an hysterical kind was occasionally prevalent in Germany and Italy. From the peculiar manner in which the people were affected it was called "dancing disease." In Italy this disease was ascribed to the bite of a spider—the tarantula, but as scarcely any of those affected were conscious of being bitten by a spider or any other insect, it is safe to conclude that the source of the peculiar trouble must have been in another direction.

At that time, and even much later, hysteria and chorea were supposed to be propagated by physical contagion, and some of the earlier encyclopedias account for the spread of dancing disease by that means. It is chronicled that "In 1734, during the celebration of the festival of St. John at Aix-la-Chapelle, the streets became crowded with men and women, of all ranks and ages, who commenced dancing in a wild and frantic manner, many losing entire control over themselves, and continuing to dance until dropping down from fatigue, and some, in a moment of frenzy, dashing out their brains against the

walls. The mania spread to Cologne, Metz, and Strasburg, and gave rise to much imposture, profligacy, and disorder. At the beginning of the seventeenth century the epidemic began to decline; and the disease is only known now as a nervous affection."

Dancing disease was clearly one of the many remarkable results of imitation and auto-suggestion. Imaginary causes have often produced most serious and mischievous results.

There is a strong tendency in human nature to imitate, especially among children and those who have not developed reasoning faculties to a normal degree. A good, old-fashioned camp-meeting furnishes fine illustrations of imitation by suggestion. If one brother distinguishes himself by unusual fervor or even falls into a trance-like condition others are sure to follow at the next meeting. Excitement increases till a climax is reached, and there is usually a falling from grace of those who were most affected, when the reaction sets in.

In France, frequently there has been an epidemic of suicide, owing, no doubt,

to suggestions received from detailed accounts in the papers of other cases. While people are in a despondent or run down condition such suggestions have an exaggerated effect upon the mind, and it is a significant fact, that in epidemics of suicide, the manner of accomplishing the "taking off," is usually the same.

The number of suicides from the high bridge in Lincoln Park which followed each other in such rapid succession, two or three years ago, points to the conclusion that imitation and suggestion were operative in these particular cases.

Knight tells us in his English History that "there was a good deal of alarm in the autumn of 1692 from the daring crimes that sometimes seem epidemic in a nation. Hence a proclamation against highwaymen was issued. Gangs of handitti robbed mails and stage-coaches even in the day-time *** Burglars were almost as numerous as footpads and highwaymen."

Mobs are swayed by imitation and suggestion, often going beyond the bounds of all reason, and wantonly destroying lives and property in a kind of frenzy born of exaggerated impressions. It would be interesting to know just what part telepathy plays in mob operations, for people seem to be caught in a storm of thought-waves, and to be tossed about with no control or reason.

It is significant that when the mob disperses, and the people are no longer in a mass, they see things in their true relation, and the excitement dies out.

A splendid illustration of the power of suggestion in dealing with large numbers of people is found in Mark Antony's speech (Julius Cæsar) after

the assassination of Cæsar. Taking advantage of the absence of the conspirators, and addressing the people, who were rejoicing at the death of the leader, he mounted the tribunal of the council, and read the decree of the Senate, which had loaded Cæsar with the honors due to a divinity, he enumerated his great achievement for the glory and aggrandizement, not of himself, but of the state, recounting examples of his charity and clemency, and heightening his virtues by the most pathetic eloquence. He appealed to their sense of honor—the honor of Roman citizens: "By these titles we have sworn that his person should be held sacred and inviolable, and here, behold the force of our oaths!" At these words he lifted up the mantle which covered the body, and disclosed the wounds from the daggers of the conspirators.

"O, pardon me, thou piece of bleeding earth,
That I am meek and gentle with these
butchers!

Thou art the ruins of the noblest man,

That ever lived in the tide of times.

Woe to the hand that shed this costly blood!

Over thy wounds now do I prophecy."

He appealed to the better feelings of the people, telling them Cæsar had loved them, and had made them his heirs. His eloquence evoked the cry of vengeance that was heard all over Rome, and was not stilled till much blood was spilled.

Macauley tells us that at the time of the coming of William of Orange: "(In Devonshire) the very senses of the multitude were fooled by the imagination. News-letters conveyed to every part of the kingdom fabulous accounts of the size and strength of the invaders. It was affirmed, that they were, with scarcely an exception, above six feet

high, and that they wielded such huge pikes, swords and muskets, as had never before been seen in England."

Children have been known to acquire habits of stammering by imitation.

Other habits by imitation are not uncommon, and should be eliminated as soon as they are discovered, before they become fixed, and less easy to overcome.

REMINISCENCES.

BY SVENGALL.

Owing to the notoriety Du Maurier gave me, I need no other introduction than the mention of my name. Shakespeare asked the question—"What's in a name?" Alas! there was much in mine that was unsavory, with no suspicion of the sweetness of the rose about it; and that's why I am here to make amends as far as possible.

Like another individual of wider fame, I am not as black as I am painted, and like him too, I had plenty of help in my operations, whatever they were worth. I was self-deceived, conceited if you will, but entirely ignorant of the power I was using. So was Du Maurier.

Since crossing the Styx many illusions and delusions have departed from me; for things appear as they are to the clarified vision of a fellow who has shuffled off the mortal coil, and not as they used to seem to be. When I realized how Du Maurier and I deluded the people, I was anxious to explain, but that appeared a hopeless task, for the means of communication seemed cut off forever. To drown my remorse, I sought the waters of Lethe, but did not succeed in finding them, but I came across Du Maurier also seeking the illustrious stream for the same reason. I saw at a glance he was filled with remorse for the imposition he practised

upon a trusting public, by publishing "Trilby," for he had his vision clarified too, and was anxious to atone. Du Maurier and I, after meandering a few years in pursuit of the fabled Lethe, concluded that it was simply a creation of the fancy, a real-estate advertisement of the old Greeks, and not a matter of geography in the underworld at all. So we laid the matter before old Charon, and finding him in a good humor, persuaded him to ferry me across the Styx when business was not pressing. Cerebus barked with his three heads at once, to see a passenger going the wrong way, but a triple alliance of beef bones settled him; so much for explanation.

When I was a young man the practice of mesmerism was common in France. I, like many another, tried to develop the power, and found I could control some people, while others were quite beyond my influence altogether. At first I was almost afraid of the conditions I induced in my subjects, but a little practice gave assurance, especially after I found I could easily bring those under control back to their normal state by a few passes and commands. My Mephistophelian appearance was somewhat against me, but it aided me in inspiring fear, and bringing weak-

minded subjects under my control, for they could not withstand the glance of my piercing eye.

Ugliness has a kind of fascination of its own, as I know to my grief; for once I married a girl who was carried away by my appearance completely; but when she became tired of me and my surroundings, she entered a suit against me on the plea that I had hypnotized her into marrying me. The learned judge sent me to prison for three years. My sayings and actions were misconstrued and misjudged. My most natural and innocent doings clothed with a meaning and intention as surprising as false. I thought before that trial that I was gifted with some imagination, but that girl had the most brilliant outfit I ever came across. She ought to have been a newspaper reporter, a traveling salesman, or an advance agent for a third-rate circus. The judge was moved to tears by the story of this poor bird caught in the net of the fowler, Svengali. He turned over to her all I possessed, and added another year to my sentence (of two years) to give her time to recover from my influence.

I learned afterwards that she married again in three weeks, and exhibited herself in a dime museum as the victim of Svengali! The truth of the matter was that I simply tried to cure her of a headache by passing my hand over her head when she was suffering, and never tried to hypnotize her at all. So you see I have suffered for the cause, but I am not chronicled among the martyrs.

For sometime I gave up hypnotising and devoted myself to music, which was more to my taste. Gecko, whom I found in the streets of Paris playing violin,

became my companion about the time I met Trilby. Now without malice aforethought, or intent to deceive, Du Maurier sadly misrepresented Trilby. She was what the psychologists of today call a somnambule, one of the first water, too, but Du Maurier did not know it, and I was also deceived. Poor little Billee! I was sorry for him, but I should have been more sorry, and so should he, if he had married Trilby. She was one of the susceptible kind and not very steady in her affections, just a butterfly character, flitting from one attraction to another; But she was also clever, and could and did sing wonderfully after I trained her. Du Maurier thought she was tone-deaf from the atrocious way she sang "Ben Bolt," but she did that for fun, and her perfectly sensitive ear made it possible for her to make that performance almost too ludicrous to be funny. One might as well say that a color-blind person could become a painter. There is a natural defect in tone-deaf people that cannot be overcome by any means, since capacity is not a marketable article, and the same is true of color-blind people. I heard of an undertaker who covered a coffin with bright scarlet, instead of black; of a Quaker who purchased a bottle-green coat for himself and a scarlet merino gown for his wife, in the happy delusion that they were respectable drab.

Trilby was ambitious to sing, and I saw the wonderful possibilities of that matchless voice. So she slipped away with me and Gecko to Germany. We three, with violin, flute, and voice, made plenty of money, and after two year's training Trilby's was the most wonderful voice ever heard. But here I must emphatically deny that she was taken

against her will, or was ever unconscious of her actions or singing, although I believed I drew her after me with my will power at the time. Good reader, such a thing is simply impossible, and Trilby made confession to that effect. She told me that she was always aware of her surroundings, but as I seemed to think she was not conscious of them, she found it easier to agree rather than to set up any resistance in the matter. Besides, a life of travel and success suited her better than that of a model

in the Latin quarter. The only regret I cherish in the Trilby affair is for little Billee. My shadowy heart-strings twang painfully sometimes when I think how much he suffered, being so very much in earnest, poor fellow! But it is a comfort to think I took Trilby off when I did, for she would have left him in the lurch some day, being of the kind that does not come to anchor long in any port. So much for Trilby at present. Other reminiscences will follow when the editor is in good humor. Ta ta.

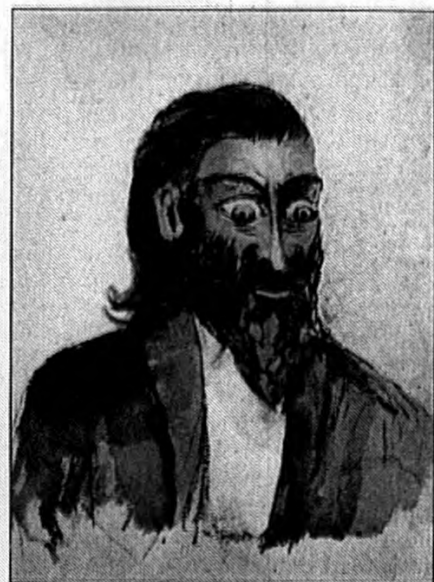
BIOGRAPHICAL SKETCH OF SVENGALI.

M. Svengali was of no common origin. He was a man of peculiar nativity, for which a parallel can be found only in the Grecian mythology. In 1894 he was born of the brain of Du Maurier, a Minerva sprung from the head of Jupiter. It is not recorded, however, that Du Maurier had a headache and called upon Vulcan to split his head open to relieve him of this creature of his imagination, and the internal evidence is good that he must have been delivered in another way. True the headache may have come afterward, when he realized the awful doings of his uncanny offspring.

Svengali, like a brilliant comet, swept across the sky of the civilized world, and created a sensation while he was in view, and again like a comet, he passed beyond the horizon of its ken, leaving a faint sulphurous odor, which still lingers in the nostrils of mankind, and which Svengali now returns to dispel, having made up his mind to "fess" and be forgiven.

Like many another illustrious person,

the date of his taking off is undecided, but it may be said he died a natural



M. SVENGALI.

death, not from old age, but from lack of cohesion (O, yes, that is a medical

term) but perhaps you prefer, vitality.

His operations while in the flesh were of a nature rather creepy, and yet he was so little understood, that doubtless he is said to be worse than he really was. Something good may be said of every one, especially on tombstones, and one might say of the devil himself that he is very persevering, a quality that is highly commendable, where money making is concerned.

Now that Svengali is resurrected, we shall give him the same privilege accorded to the prisoner at the bar, and let him speak on his behalf without unduly urging him to incriminate himself. He has in fact decided to give State evidence against himself, or the shade of Svengali enters the suit of "The Shade Svengali *versus* Svengali" as Du Maurier represented him.

A CLINICAL REPORT.

WM. C. DOBSON, M. D., C. M., HARRISVILLE, OHIO.

On the twenty-sixth of February, I. W., aged 42, presented himself at my office, asking to be cured of the tobacco habit.

Enquiry elicited the fact that he had used both chewing and smoking tobacco during the past twenty years; the tobacco chewed amounting to at least fifteen hundred (1500) ounces per year.

This patient, having fully realized that tobacco was causing serious injury to his nervous and muscular systems; had recourse to a number of the so-called "drug cures" for relief from the tobacco habit. After taking several "courses of treatment," and giving a number of proprietary preparations a trial without obtaining the desired result, he had almost decided that it was impossible for him to secure immunity from the habit.

When the patient consulted me, he was somewhat skeptical, and said that while he did not doubt my sincerity in promising a cure, he feared that it

would prove impossible for me to benefit him.

Examination of the patient revealed a man of good habits, well built, but suffering from slight insomnia, and a reduction of nervous and muscular strength.

Gaining the attention of the patient, I said, "Mr. W. the use of tobacco has weakened both your nervous and muscular systems; it is interfering with appetite and digestion, and as a result you have a poor quality, and an insufficient quantity of blood in your body. Interference with digestion has disturbed the functions of blood making and circulation, and as a result, you have an irregular heart, and unsteady nerves.

"Allow me to place you upon this couch, induce the suggestive condition and begin your treatment. You have nothing to fear, neither pain nor discomfort to anticipate, for your treatment will be agreeable."

This patient, being placed in the sug-

gestive condition, at once gave evidence of being an active somnambulist. The student of Suggestive Therapeutics, knows the difficulty that would be experienced in such a case in the effort to effect the cure of any disease or habit.

The treatment was directed to the stomach and bowels, to overcoming sleeplessness at night, and against the use of tobacco.

While no stereotyped form was used, the order of suggestion was about as follows: "Your stomach will digest all you eat, and you will grow hungry, hungry, hungry for every meal. Your bowels will move regularly and freely each morning at seven o'clock,—seven o'clock!—seven o'clock!

"Each morning at seven o'clock, seven o'clock!—seven o'clock! you will keep that appointment without fail and thus produce a regular habit. Each night, at ten o'clock!—ten o'clock!—ten o'clock! you will grow sleepy, sleepy!—sleepy!—Oh! so sleepy—and you will sleep soundly all night. Mr. W., you do not use tobacco! You do not use tobacco.

"Tobacco is a poison!—a poison!—a poison!—a poison to your nerves!—your muscles!—your blood vessels! Tobacco is destroying your health, reducing your mental and physical strength, and retarding your progress in every direction. Mr. W., tobacco is becoming repugnant! The odor of tobacco is repugnant! The sight of tobacco is repugnant! The taste of tobacco is repugnant! The very thought of tobacco is repugnant! repugnant! repugnant! Mr. W., your repugnance for tobacco is increasing every hour. Whenever tobacco recurs to your mind you will say to yourself—"My system

does not need tobacco—therefore I do not use tobacco."

On the day following the first treatment, Mr. W. used about half his usual quantity of tobacco. After the second treatment he informed me that he still used tobacco, but was rapidly losing taste for it, as it did not seem so good as heretofore. After one week's treatment, the quantity of tobacco used per diem was probably one-third as much as in the past, and the patient was unable to keep it in his mouth for more than two or three minutes. Since the tenth treatment no tobacco has been used, and each succeeding treatment has reduced the craving, until at this time we find the patient has passed two weeks without the use of tobacco, and he assures me that there is not the slightest craving manifested for a return to the habit. The result is most happy, showing increased appetite, improved digestion, regularity of the bowels, absence of insomnia, and marked increase of nervous and muscular tone, the patient having gained in weight about ten pounds during the past week.

Christian Science seems to get favors from the Denver Public Schools. Parents believing in this cult have but to make request of the teachers, and their sons and daughters, whom they do not wish to have study physiology, are excused from so doing. They are consistent in not wishing their children to study anatomy, physiology or even hygiene, for there is *no matter* according to their belief, and hence physiology and hygiene must be nothing but myths. How the boys and girls thus excused "pass" and finally graduate does not appear, unless they are required to take substitutes for these studies.

SUGGESTION

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EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Svengali.

This fellow has been much in evidence lately. He invades the editorial sanctum uninvited, and, although he is invisible to the naked eye, it must be remembered that the editorial vision is clairvoyant, as every well informed reader knows. When first he startled me by his uncanny presence—eyes like a gimlet, black and fathomless; skin like parchment, and hair of a murky hue—my impulse was to throw the paste pot at his head, but, as the creature showed no signs of dodging, it dawned upon me how ineffectual paste pots (to say nothing of long scissors—the only weapons of defense at my command) would be in annihilating this phantom of the brain of Du Maurier. The supreme and long anticipated moment of my life that should test my courage had arrived. Assuming a defiant attitude (my legs were under the desk, and he could not see them tremble), I thundered at him: "Avaunt! Thy bones are

marrowless." The printer's boy, appearing at the door just then, gave a yell and fled. Svengali smiled or rather grinned, and the ends of his mustache touched the corners of his eyebrows.

"And what if my bones are marrowless? Does my peculiar anatomy militate against the proffers of good fellowship I have come to make? If it is only a question of marrow," said he brightly, "let's buy a pound or two at the nearest butcher's with which to cement our friendship."

"Never mind the marrow," said I haughtily, "but explain as briefly as possible the reason of this unwarrantable intrusion."

"Say, old chap, if you are not inclined to give me a hearing, I may as well say good-day. But you will be sorry for it, for I had made up my mind to make a clean breast of it, and had chosen your bosom as the receptacle of my confidence."

"Proceed, then," said I, seeing that he behaved like a very harmless and sensible ghost.

"But first we must have an understanding," said my visitor. "I cannot rest in the shade till I am vindicated. Are you willing to give me a chance to

explain myself in the columns of your magazine?"

"I might consider it," I replied, "if you pledged yourself to tell the truth, the whole truth and nothing but the truth."

"All right; that is what I seek an opportunity of doing; you see, Du Maurier did not understand me at all, and as for Trilby, she is responsible for my unsavory reputation. My! What a fake she was. Little Billee was well rid of her; if he had only thought so, but I was sorry for him for all that, poor fellow, he was very much in earnest. But what an amount of pity was wasted on Trilby!"

"Well, Svengali, what particular thing do you intend to do if I grant you space to do it?"

"My intentions are honorable, I assure you, and if you will agree to put my picture in the magazine next month as well as this article (d'fawing a grimy sheet from his coat pocket) which I have prepared, I shall 'bob up serenely' once in a while when I have something to say."

"Svengali," said I, severely, "your antecedents are, to put it mildly, somewhat shady. How am I to introduce you into the respectable company of my readers? And what warrant have I that you will prove worthy of that honor in case I yield to my naturally kind inclinations, and give you a hearing?"

"Alas!" said he. "Have I recrossed the Styx in vain? But, no, you have a generous heart. I was not mistaken when I selected you as the only man capable of doing me justice. Benevolence beams from your countenance, and is reflected on the bald spot —"

"Enough, enough, Svengali. I per-

ceive you are a fine judge of human nature. I shall see you vindicated even to the length of putting your picture in the magazine."

"Here then," said the grateful shade of the world's greatest humbug, "is the last sketch Du Maurier made of me. It is not very flattering. Promise, oh promise that you will have it retouched, for I am naturally sensitive about my appearance."

"Svengali, it shall be done, and if there is anything more I can do for you, just mention it, while I am in the mood." But when I looked up Svengali had gone, but the manuscript and the picture remained to show me that I had not been dreaming.

So this is how, dear reader, that Svengali came to be a contributor to SUGGESTION.

Mind Versus Matter.

With the marked reaction against a purely drug system of healing, which is now everywhere apparent, the pendulum has swung to the other extreme; and hence schools of healing have arisen whose fundamental principles are based on mental processes alone. Forgetting that mind operates in and through matter, and that both are inseparably related, on this plane of existence, at least, the votaries of these so-called metaphysical sciences, while performing many cures, often miss the mark by ignoring the necessity for increased nutrition in dealing with patients whose vitality is at low ebb. True, a hopeful frame of mind often assists in stimulating the appetite; but direct methods by suggestion, and attention to the requirements of the healthy man would insure speedy results. The indissoluble union between body and mind seems not to

be understood by those who attempt to treat mind alone; for mind cannot be regarded as a thing apart, but as something so intimately related to body, that whatever affects the one affects the other also. This idealism that "mind is all" is only relatively true. In the realms of art, the artist or sculptor could not convey his vision of beauty to others, except through the medium of material canvas or marble. In this way his thought becomes externalized and perpetuated.

Purely material systems of medication are just as far wide of the mark; for they do not take cognizance of the fact that mental states are continually being registered in the physical body. The ganglionic nervous system is the direct instrument of the mind; hence all thoughts affect the physical organism, according to the strength and character of the emotions caused by the thoughts. The subtle influence of emotion is in a measure calculable, and the chemical effects produced by various states of mentation capable of demonstration.

The secret of all healing lies in keeping up the blood supply, in governing the emotions, and in the perfect elimination of all waste products from the system. Suggestive therapeutics is the happy medium which ignores neither the mental or material means of healing, but puts both mind and body in perfect equipoise, realizing that mental activity must cease if the blood—the life principle is not sustained.

There is a tendency among physicians to reduce the quantity of drugs, and to recognize more clearly that anything which arouses the recuperative force inherent in man, is a therapeutic

agent. To see the need, and know just how to supply it, includes the whole problem of healing. Undesirable mental states reflected in the body can be removed by suggestion, when all other means fail. The inhibition of pain under operations, without the use of drug anesthetics may be secured by this means, which combines all that is known of mental and physical science.

There is another sight than that of the eye; there is another sunshine than that of the regal day; there is another world than the one we see and feel. There is a love of the spirit as well as of the passions, a pleasure in the intellect as well as in the senses; so there is a higher temperance than concerns this body—a higher digestion and assimilation than goes on here. We are related to the winds and tides, to the morning star and the solar year, and the same craft runs through all.—John Burroughs.

Women physicians have established themselves all over Russia, and they have achieved a respected position. Some of them are employed by the government, and since last year are entitled to a pension. Many of them occupy positions as country physicians, school physicians, physicians for the poor, and as surgeons for the municipal ambulance system, etc.—*Scientific American*.

The experience of each life is so varied and different from every other life, that the humblest and most insignificant has learned something which it would be well for the most conspicuous and successful to know.

Enquiry and Experience Department

SPEAKS FOR ITSELF.

The following clinical report submitted by Dr. A. T. Robinson, of Peachland, B. C., is right in line with what we have maintained for years, and speaks for itself. Should the editor require proof of its genuineness, it is intimated it will not be necessary to ascend into heaven to get at it.

Mrs. M. is a married woman, aged 43 and the mother of five children. She is sensitive to psychic influence and goes into a sleep more or less profound quite readily. She is naturally of good presence, bright and cheerful in disposition. When her treatment began she was suffering from the following complaints, to say nothing of minor concomitant ills.

(a) Sprain of an intercostal muscle caused by lifting a tub of water unaided.

(b) Spinal irritation showing itself in weakness and pain at the dorsal and lumbar plexuses. This complaint was of twelve years' standing, and had been the source of much suffering and inconvenience.

(c) Disorders of the menstrual function. The catamenia from the beginning had been attended by pain, and for years, more immediately preceding had been irregular in occurrence, excessive or scanty in quantity and prolonged to six or seven days in duration.

(d) Dyspepsia. This was of more than two years' existence, and was caused largely by defective mastication. With it went the usual caprices of appetite, burning, flatulence, cardialgic pains and chronic constipation.

(e) Nervousness, with hallucination. The latter appeared when walking alone after nightfall, and was generally in the form of a black animal, like a dog or beast pursuing her.

Treatment began with the sprained muscle, as it happened to be causing the greatest misery at the time. The patient was put into a suggestive condition and given a light massage of the part affected. At the same time she was assured she would awake to find her side free from pain, and in a few days it would be entirely well and trouble her no more. She awoke free from pain, and in six sances her side was entirely and permanently relieved. About the same time attention was directed to the back with like results; only that a longer time was required. She invariably awoke, relieved, and at the end of three weeks no trace of weakness or pain remained. This gain has also been permanent. The menstrual function difficulty did not yield quite so readily, but great temporary relief was always experienced—relief from pains that had hitherto made life a burden, and by treating the case twice a month for a few months, all the difficulties gradually disappeared.

Now, little or nothing had been said at the first about any trouble in the stomach, and as a consequence it was not till six months later when the trouble in that region had become so pronounced as to imperatively demand redress, that relief was sought. The result of the treatment given was most happy.

In two weeks the bowels were regular, the patient didn't know she had a stomach, was eating heartily and said she had never felt better in her life. Lastly, the nervousness and hallucination were removed. Suggestions to this end were made in the earlier sittings, but they only ameliorated the condition; they did not cure it. The cure came only when the functions of nutrition and elimination were restored and the general health improved. Mr. Editor, "facts are the fingers of God" and we may not lightly ignore them. To do so is to sin against ourselves.

[This is simply one more proof of the fact I have so often stated, i. e., that mental states such as nervousness, hallucinations, etc., are always accompanied by some functional trouble, or derangement. When the organs of nutrition and elimination are in perfect order, the mental troubles usually take wings.—ED.]

KANSAS CITY, Mo. March 29, 1900.

EDITOR SUGGESTION:

Dear Sir: I would be pleased to know the size, origin and history of the "madstone," used in hydrophobia from the bite of a mad dog. What is its therapeutic value? Upon what principle does it rest and do its work? Is it psychical? Respectfully yours,

GEORGE B. THOMPSON.

Madstones are of various sizes and seem to have been selected on account of some peculiarity of color or form. It would be impossible to trace the origin of the madstone or of the belief in its curative powers to their source, but, like the madweed—another reputed antidote for hydrophobia—it has no scientific sanction whatever. It may be relegated to the same category as

magic wands, amulets, saint's relics, etc. It has no therapeutic value aside from the auto-suggestion which it might arouse in the mind of the patient. It rests upon the principle of superstition—the unadulterated article at that. Its work is supposed to be the absorption of the poison when applied to the wound. It is psychical only in relation to suggestion and auto-suggestion.

Pennsylvania seems to be the happy hunting ground for those who profess ability in exorcism and charms, and naturally we turn to that region for the madstone in all its glory. One witch doctor claims to possess a madstone. A specimen in great repute in that State, is a worn piece of white feldspar, possessing none of the properties of absorption attributed to it. It has the advantage of being perfectly harmless, even if it does not cure, and that is more than can be said for all so-called therapeutic agents of the mysterious type. The lingering belief in such things is the last faint echo of a vanishing superstition, of which no country or people have been, or yet are, entirely free. Many old men carry a potato or a chestnut in their pockets, or wear a metallic ring for the cure of rheumatism.

The negro carries a hare's foot as a protection from all sorts of evil influences. Most of the Indian tribes, notably the Pueblos of Mexico, have a horror of being photographed, and have been known to kill tourists who have attempted to take a snap shot. They think that being photographed places them in the power of the photographer. The Irish peasantry lay May-flowers on the doorstep on May-eve, to propitiate the fairy folk. One might go on indefinitely multiplying instances of su-

perstitious belief still extant; and as the curing of disease has ever been a problem, it is not remarkable that such instances of supposed cure should be found. No doubt suggestion is at the bottom of any cure that may have been made under circumstances of seemingly miraculous nature; evidence of that fact is available at any time if one take the trouble to investigate.

The Southern Sanitarium and School of Suggestive Therapeutics.

MACON, GA., March, 1900.

EDITOR SUGGESTION :

Dear Sir—The following is a report of the case of a patient who had suffered for years with asthma, and stomach troubles. He had been treated by the best physicians, but found only temporary relief. His appetite was completely gone, he could not sleep, and he had almost given up in despair, when he heard of the work we were doing here. He had been in bed several days, and decided to try suggestive therapeutics as a last resort. He found it very difficult to come here, being greatly exhausted for lack of breath.

In two weeks' treatment this patient improved so that he could eat anything

in the way of food, the bowels moved regularly every day, and he slept like an infant.

Suggestions were given from the first to stimulate the appetite, and I was amused after the fourth treatment, to find that he had a supply of sandwiches in his pocket. He begged to be given a "light" treatment, saying he was a poor man, and could not afford to eat up the town. I had been keeping up the suggestions—"hungry, hungry," remembering the value of repetition.

The people in the South can't understand the method, but they are convinced of its value when they see the marvelous cures.

Yours sincerely,

DR. G. D. WALKER.

[Very pleased to hear of the success of your work, but Dr. be careful! I think your patient would be justified in suing you for damages for inducing such an appetite, in so short a time. Joking aside, you aroused the inherent recuperative force in the man himself by stimulating his appetite by suggestion. Good food makes blood, and the blood is the life, as you know.

There is a large field for the practice of suggestive therapeutics. Results tell.—Ed.]

BOOK REVIEWS

Marriage, Motherhood, Health and Hygiene, by J. H. Greer, M. D.—A very attractive and useful volume for home-makers. It contains much practical good sense that may be applied to everyday life, as well as specific instructions that are valuable in health or sickness. Many common ailments are carefully diagnosed, and the treatment indicated.

Suggestions in diet, hygiene, etc., are also given. The book should be in the hands of every mother. Published by J. H. Greer, M. D., 52 Dearborn St., Chicago.

The Life of Christ, A Harmony of the Four Gospels, by E. S. Young, B. A., B. D.—This volume is a harmonious ar-

rangement of the four gospels, in which events recorded in two or more of them are printed in columns on the same page, making it possible to see at a glance the points of agreement, or different record of the writers. A table of questions is arranged at the end of each division. Maps and events in chronological order and time make this a volume of great helpfulness to the Bible student or Sunday-school teacher. Published by The Bible Student, No. 5836 Drexel Ave., Chicago, Ill.

A Physician in the House.—By J. H.

Greer, M. D.—This is a large and handsome volume of over eight hundred pages, prepared by a physician of many years' practice, for use in the home. It contains lithographic plates and other illustrations of the structure of the different parts of the body, articles on life and its preservation, the actions of the body in health and disease, rules of hygiene, foods, and a complete cyclopedia of diseases and their treatment, as well as non-poisonous remedies, medicinal agents and formulas, in plain language. Published by J. H. Greer, M. D., 52 Dearborn St., Chicago, Ill.

JOTTINGS

Our Premiums.

Readers should avail themselves of our unparalleled premium offers. "Secret of Sex" is a new book—the latest work on a subject of much interest and importance. The fountain pen is "a thing of beauty, and a joy forever" to the busy man or woman. The watches are all that we claim for them, excellent in workmanship, and good time-keepers.

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Unsolicited letters of appreciation are pouring in since we sent out the new edition.

Etiopathy—Way of Life.

Increasing in favor and appreciation. Nothing to equal it on the market. See our offer to subscribers of SUGGESTION.

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Said to be a stimulant and flesh builder of remarkable power. Who of our readers have tried it, and with what results?

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Allison Surgical Table.

The Allison Surgical Table is undoubtedly the best article of its kind on the market. Physicians who have not this table are laboring under great disadvantages.

Sammetto.

Indorsed by leading physicians who have used it in their practice. Said to give very satisfactory results.

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Used in medical hospitals with much satisfaction. Indorsed by physicians who have tried it with their patients.

Dermapurine.

Disinfectant, gland stimulant, anti-septic, pleasant and perfectly satisfactory.

The Magnetic Healing Cup.

Unsolicited testimonials from people who have used the Magnetic Healing Cup, give endorsement to all that the inventors claim for it. Its use is simple, and it does not interfere with other methods of treatment.